



EPISCOPAL NEWS SERVICE

The Episcopal Church Center ■ 815 Second Avenue, New York, New York 10017
800/334-7626 800/321-2231 (NY) ■ FAX 212/949-8059 ■ TELEX 4909957001 EPI UI ■ TCN: EPI039

James Solheim, News Director
Jeffrey Penn, Assistant News Director

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For Immediate Release:

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92009

Two congregations join missionary, disappear in a state of canonical limbo

Two newly formed congregations have joined the Episcopal Diocese of the Americas (DEA), a missionary diocese created by the Episcopal General Synod of America (ESA), according to church officials. The two congregations are the St. James Episcopal Church in New York City and the St. John's Episcopal Church in New York City.

The St. James Church, which has 1500 members and is located in the Lower East Side of New York City, was led by Robert Jones, who was elected as Rector in 1988. The St. John's Church, which has 1000 members and is located in the Lower East Side of New York City, was led by Robert Jones, who was elected as Rector in 1988. Both churches are in a state of canonical limbo, meaning they are not officially recognized by the Episcopal Church.

The DEA, which was created in 1988, is a missionary diocese that is not officially recognized by the Episcopal Church. It was created by the Episcopal General Synod of America (ESA) to provide pastoral care to the members of the Episcopal Church who are living in the Lower East Side of New York City. The DEA is currently in a state of canonical limbo, meaning it is not officially recognized by the Episcopal Church.

92010

Episcopal Church's new mission statement is passed as historic in September and December

The Episcopal Church's new mission statement was passed by the General Convention of the Episcopal Church in September and December. The statement is a historic document that outlines the church's mission and vision for the future. It was passed by a vote of 100-0 in both sessions.

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news digest

92001D

Two congregations join missionary diocese in a state of canonical limbo

Two newly formed congregations have joined the Missionary Diocese of the Americas (MDA), a nongeographical entity created by the traditionalist Episcopal Synod of America (ESA), according to retired Bishop Donald Davies.

The congregations--each with 15-20 members--are located in the Dioceses of Texas and Colorado, are led by retired priests, and are composed of disaffected Episcopalians. Episcopal Church officials in both dioceses have challenged the status of the congregations, and the credentials of the priests who are leading the congregations are in question.

Davies, who administers the MDA, reported that no established parishes of the Episcopal Church have chosen to join the missionary diocese as yet, suggesting that they fear losing control of their property if they switch allegiance to the missionary diocese. (Page 5)

92002D

Officials credit church's commitment to peace as factor in Salvadoran settlement

The church's commitment to peace in El Salvador had a "significant" impact on the recently signed peace accord, according to the Rev. Ricardo Potter, the Episcopal Church's partnership officer for Latin America and the Caribbean.

The UN-negotiated peace settlement takes effect on February 1 with a formal cease-fire that ends more than a decade of civil war. Leaders of the Episcopal Church and other religious groups have pressed for an end to the war, and of financial and military aid to the Salvadoran government by the United States.

Potter said that the driving force behind the settlement was the will of the people of El Salvador, "especially the poorer people." Yet, he also warned that isolated skirmishes may continue since "fighting has become a business." (Page 8)

92003D

Archbishop of Canterbury fears Holy Land could become Christian Disneyland

Archbishop of Canterbury George Carey returned from a six-day trip to the Holy Land with hopes for the peace process and fears that the Christian presence in the area is disappearing.

He said both Israeli and Palestinian leaders seem committed to the peace process, although he criticized the deportation of Palestinians as "rough justice." Years of conflict is leading to despair among Christians and emigration that has significantly reduced their presence. Anglican bishop in Jerusalem Samir Kafity said that 70 percent of the Christian population of Jerusalem left after the formation of the Israeli state in 1948.

"My fear will be that in 15 years Jerusalem and Bethlehem--once centers of Christian presence--will become Walt Disney theme parks," Kafity said. "We mustn't allow that to happen." Carey's trip was part of a celebration of the 150th anniversary of Anglican presence in Jerusalem and the Middle East. (Page 9)

92004D

Scholarship fund for minority students will get major boost during King celebrations

Fundraising events in 1992 celebrating the life of Dr. Martin Luther King, Jr., will provide a major boost to the Episcopal Church's support of minority students, according to officials with the church's Martin Luther King, Jr., Legacy Fund.

To date, more than a \$250,000 has either been given or pledged to the fund, which will provide scholarships to African Americans, Hispanics, Asian Americans, and Native Americans through Episcopal Church-related colleges or organizations. Several fundraising efforts are planned for 1992, including two dinners celebrating King's birthday.

United States Senator John Danforth (R-Mo.), an Episcopal priest and

the leader in the passage of the 1991 Civil Rights Act in Congress, will be guest speaker at a January 21 dinner at the Washington National Cathedral. Presiding Bishop Edmond L. Browning will speak at a dinner at the Beverly Hills Hilton on January 22. (Page 10)

92005D

World economic situation changing plans for women's meeting in Brazil

World economic conditions may force changes in plans for an international meeting of Anglican women scheduled to open in Salvador, Brazil, March 29. Registrations and financial support for the Worldwide Anglican Encounter have been less than expected, and the number of participants could be cut from an anticipated 2,000 to less than half that number.

"It would be a shame to limit the scope of the meeting because participants with fresh ideas, especially those from the developing world, are not able to attend," said Ann Smith, director of Women in Mission and Ministry and convenor of the planning committee.

Smith said that plans for the meeting are moving ahead and that a number of prominent speakers have already accepted an invitation to participate. Keynoter will be Professor Chung Hyun Kyung of South Korea, whose presentation stunned last year's assembly of the World Council of Churches in Australia. (Page 11)

92006D

Council for Women's Ministries plans prayer vigil on environment

At a recent meeting in North Carolina, the Council for Women's Ministries (CWM) planned a March prayer vigil in support of a United Nations meeting on environmental issues. "People worldwide need to pray, to undergird and surround the proceedings which include not only the women's agenda, but all agendas concerned with the environment," said Elizabeth Hart, president of Daughters of the King, one of the 16 groups that form CWM.

The meeting also laid plans for a sexism workshop at the 1994 General Convention and Episcopal Church Women's Triennial, contending that sexism is a justice and evangelism issue for the whole church. (Page 12)

92007D

'Model dioceses' begin new project to strengthen children's ministries

Proclaiming that "it takes a whole village to raise a child," representatives of 13 dioceses of the Episcopal Church have taken the first step in an innovative project to strengthen children's ministries in the church.

The new project will encourage "model dioceses" with successful children's ministries to share those experiences with the wider church. Participants in the project have formed a network to inform, advise, and support each other and have adopted goals: to sensitize adults to the spiritual experience of children; to model learning together as elder and child (teens qualify as elders); to sensitize both adults and children to children's gifts for ministry; and to celebrate Episcopal models.

The Rev. Howard K. Williams, coordinator of children's ministries for the Episcopal Church, said that he hopes the new project will be in full gear by the 1997 General Convention. (Page 14)

92001

Two congregations join missionary diocese in a state of canonical limbo

by Jeffrey Penn

Three months after the Episcopal Synod of America (ESA) announced it would form a nongeographic entity, the Missionary Diocese of the Americas (MDA), to protect traditionalist Episcopalians from the "persecution of biblical Christianity," two newly formed congregations have joined, according to retired Bishop Donald Davies, administrator of the diocese.

However, the two congregations appear to be in a state of canonical limbo, leading some observers to question the existence of the diocese altogether.

In a telephone interview, Davies reported that the two parishes--each with 15-20 members--are the Church of Christ the King in Ft. Collins, Colorado, and St. Peter's Church in Houston, Texas. "These two congregations were formed by people...who have left the church. Some of them were not attending church regularly, and others were disgusted with the recent actions of the General Convention," Davies said. "Both are having services currently."

Davies said that there are "six or seven groups that are considering forming congregations," and a "few independent churches" who may align with the missionary diocese. He reported that no parishes of the Episcopal Church have yet decided to join the MDA, "although some have made inquiries." Control of property is an issue for established parishes, Davies said.

Is leader of Colorado congregation a priest or not?

Officials in the Diocese of Colorado have challenged the standing of the new congregation--and the credentials of its leader.

According to Larry Hitt, chancellor of the Diocese of Colorado, the Ft. Collins congregation "was not organized by the Episcopal Diocese of Colorado, and it is not affiliated with the diocese in any way. It is not a church of the diocese...nor is it recognized by the bishop." He pointed out that neither the congregation in Ft. Collins nor the ESA missionary diocese is recognized by the national church.

Episcopal Church officials in Colorado also reported that the leader of the Ft. Collins congregation, the Rev. Gerald Stremel, had officially

renounced his ministry in the Episcopal Church in a November 1991 letter. Bishop Jerry Winterrowd accepted Stremel's renunciation.

Davies reported that he knew Stremel had planned to renounce his ministry in anticipation of joining the MDA. Davies said that the Diocese of Colorado had filed charges against Stremel, which he cited as proof that the Diocese of Colorado still recognized Stremel as a priest. He added that it was his understanding that Stremel had renounced his "association with the diocese, but not with the Episcopal ministry."

Hitt denied that the diocese had filed any charges against Stremel. "When a priest renounces his vows, it is across the board--not just in relationship to the diocese," Hitt added. "Bishop Davies is seriously overlooking the fact that he [Stremel] is no longer an ordained Episcopal priest. He voluntarily renounced his vows. That means that he severed his right to serve as a priest in this church--or in the Anglican Communion."

Davies said that, in his opinion, the Ft. Collins group is a part of the Episcopal Church because of its affiliation with the missionary diocese. "As far as I'm in it [the Episcopal Church], they are--but they are out of Bishop Winterrowd's jurisdiction," he said.

"If the missionary diocese elects to operate with people who purport to be ordained--but are not--that is up to them," Hitt said.

Texas warns against 'abandonment of ministry'

According to Canon Randolph Cooper, the congregation in Houston has no standing with that diocese either. "In terms of the diocese, we do not recognize the missionary diocese's existence. It is not a part of the canonical structure of the Episcopal Church," Cooper said.

Cooper reported that Bishop Maurice Benitez received word that a retired priest, the Rev. S. Patrick Murphy, was planning to form a congregation. "The bishop wrote to Father Murphy requesting that he not move forward with his plan," Cooper said.

"The bishop also informed the standing committee and the clergy of the diocese that, if Father Murphy joins the missionary diocese, we will consider that an abandonment of his ministry," Cooper continued. "If a priest of our church wishes to start a ministry in another church, the diocese would be forced to proceed accordingly," perhaps challenging the priest's canonical standing.

Episcopal visitation could bring showdown

If Davies visits the two congregations, it could be the basis for a showdown with the dioceses involved. Davies said that he would be traveling

to Ft. Worth in a couple of weeks and would try to visit the congregation in Houston. He said that it "would be an episcopal visit."

Although Davies said that he had no immediate plans to visit Ft. Collins, he added that he intends to do so eventually. "As far as I am concerned, I would not need permission [from Bishop Winterrowd] to visit Colorado, since he has said that he does not recognize the Ft. Collins congregation as a part of the Episcopal Church," Davies said.

However, Hitt implied that a visit by Davies could spell trouble. "The bishop of Colorado would be very concerned if another bishop were to visit Colorado to exercise Episcopal ministry without his prior consent."

Davies says he is 'defending the faith'

Davies admitted that he "could be brought up on charges" for his involvement in the MDA. However, he ridiculed the notion. "It would be so incongruous. Here we [in the missionary diocese] are trying to defend the faith and tradition, while those who ignore the teaching of the church and ordain homosexuals go 'scot-free,'" Davies said. "No legal action has been brought against members of the House of Bishops who are disregarding the policies of the Episcopal Church."

Davies said that it was possible that Stremel and Murphy "may be brought up on charges," and that he took no delight in the possibility. "No one wants to be charged in that way. I know some of the canons are being broken, but we still want to stay within the Episcopal Church," he said.

Davies said that he was unaware of published reports that at least two of the ESA bishops--William Wantland of Eau Claire and William Stevens of Fond du Lac--had distanced themselves from the missionary diocese proposal. "I have no personal evidence that this is true," he said. "I assume that all five ESA bishops are supportive of our plan."

Davies insisted that he was being led by the dictates of his conscience. "I'm doing what I feel has to be done. I would hope that legal action would be avoided."

92002

Officials credit church's commitment to peace as factor in Salvadoran settlement

The church's commitment to peace in El Salvador had a "significant" impact on the recently signed peace accord, according to the Rev. Ricardo Potter, the Episcopal Church's partnership officer for Latin America and the Caribbean.

The peace settlement, negotiated under the auspices of the United Nations, takes effect on February 1 with a formal cease-fire ending the 12-year civil war. Episcopal Church leaders and the leaders of other religious groups have pressed for an end to aid for both the Salvadoran government and the opposition rebels during the conflict that has claimed more than 75,000 lives.

In an interview with Religious News Service, Potter said that he was "convinced that the people in El Salvador--especially the poorer people--were the ones that pushed for [the peace settlement]."

Although Potter acknowledged that the end of U.S. and Soviet financial aid to opposing forces in El Salvador was critical to the settlement, he said that the key factor was "that the people's will [called] for peace, and they weren't willing to keep backing any of the factions."

Despite his optimism, Potter predicted that it may take three years before a national police force is formed and the army is reduced to its prewar size. He also suggested that there may be continued skirmishes because the war was lucrative for many. "Fighting has become a business," he said.

The Rev. Joan Brown Campbell, general secretary of the National Council of Churches, agreed with Potter's assessment. "The task of translating these agreements into actions that will lead to a durable peace now passes from the negotiation table to the people of El Salvador. The period ahead promises to be complex, challenging, and risky," Campbell said.

92003

Archbishop of Canterbury fears Holy Land could become Christian Disneyland

Archbishop of Canterbury George Carey returned January 8 from a six-day trip to the Middle East with cautious optimism for the prospects of peace--and deepening fears that the Christian presence in the area is disappearing.

During a stop in Amman, Jordan, Carey said that he hoped and prayed that "the peace process will be crowned with success." He added that "the whole world is longing to see a new order of mutual respect--of each others' beliefs, of each others' histories, and of each others' hopes."

After conversations with Palestinian and Israeli leaders in Israel and the occupied West Bank, Carey said that a solution to the conflict might be possible because both sides seemed committed to the peace process. He did, however, criticize the "rough justice" of Israeli Prime Minister Yitzak Shamir in seeking the deportation of 12 Palestinian activists.

"Because of the political situation, many, many Christians are now moving to the West," Carey added. "They feel a sense of despair."

The emigration could prove disastrous for the Christian presence in the Holy Land, according to Carey. "My fear will be that in 15 years' time Jerusalem, Bethlehem--once centers of strong Christian presence--might become a kind of Walt Disney theme park. We mustn't allow that to happen," he told reporters.

The Anglican bishop in Jerusalem, the Rt. Rev. Samir Kafity, said that 70 percent of the Christian population of Jerusalem has left since the formation of the State of Israel in 1948. He said that the largest emigration followed Israel's occupation of Arab East Jerusalem in the 1967 war.

An estimated 130,000 Christians, mostly native Palestinians, live in Israel, the occupied West Bank, and Gaza. According to most observers, the Christians are feeling pressured by the increasing nationalism that is developing among more than 4 million Jews and 2.5 Muslims. "It is a future without promise," said one church leader.

Carey said he found himself "caught up in the pain of different communities. I think of the Jewish people, who have passed through so much and who have returned to the home of their faith but who still fear for their security. But I also think of the Palestinian community, often ignored and overlooked. This is their home too. Both communities have a right to belong

here--and each community should recognize that right in the other," he said.

Carey's trip was part of a celebration to mark the 150th anniversary of the formation of the Episcopal Church in Jerusalem and the Middle East, one of the provinces of the Anglican Communion.

92004

Scholarship fund for minority students will get major boost during King celebrations

Fundraising events in 1992 celebrating the life of Dr. Martin Luther King, Jr., will provide a major boost to the Episcopal Church's support of minority students, according to officials with the church's Martin Luther King, Jr., Legacy Fund.

The fund, established by the church's Executive Council, was created as "a visible and concrete way for the Episcopal Church to demonstrate that it is serious about eliminating racism," said the Rev. Austin Cooper, an Executive Council member from Cleveland, Ohio, who first proposed the fund. Cooper said that the fund is "an investment in people."

Noting that the fund will be guided by the motto, "Education, a Legacy Too Important to Waste," as a tribute to King, Cooper said that the fund would enable its beneficiaries "to live out the ideals for which King gave his life."

"The fund offers the Episcopal Church an unprecedented opportunity to invest in building up and empowering the lives and characters of young people of diverse backgrounds and cultures," said Presiding Bishop Edmond L. Browning.

To date, more than a \$250,000 has either been given or pledged to the fund, which will provide scholarships to African Americans, Hispanics, Asian Americans, and Native Americans through Episcopal Church-related colleges or organizations. "Gifts of money, time, and prayers are critically needed at this time as we begin our three-year fundraising campaign," said Bishop Furman Stough of the Presiding Bishop's Fund for World Relief, which is administering the Legacy Fund. Several fundraising efforts are planned for 1992, including two dinners celebrating King's birthday.

United States Senator John Danforth (R-Mo.), an Episcopal priest and a

leader in the passage of the 1991 Civil Rights Act in Congress, will be guest speaker at a January 21 dinner at the Washington National Cathedral. Presiding Bishop Edmond L. Browning will speak at a dinner at the Beverly Hills Hilton on January 22.

(Editors note: Tickets for the dinners are available for \$150 by calling (202) 333-6698 or (800) 334-7626, extension 5198. Inquiries for additional information or contributions to the fund should be sent to Legacy Fund, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017.)

92005

World economic situation changing plans for women's meeting in Brazil

by James Solheim

An international gathering of Anglican women may be forced to scale back because international economic conditions are making it difficult for women to attend, according to planners of the event.

Described as the Anglican Communion's response to the Ecumenical Decade in Solidarity with Women (1988-1998), the Worldwide Anglican Encounter expected about 2,000 women to register for the six-day meeting which opens March 29 in Salvador, Brazil. Registrations and financial support for the meeting have been less than expected, however, with many potential participants citing economic conditions for their hesitation in registering to attend.

"It would be a shame to limit the scope of the meeting because participants with fresh ideas, especially those from the developing world, are not able to attend," said Ann Smith, director of Women in Mission and Ministry and convenor of the planning committee.

Smith said that plans for the meeting "are looking good." Among the major speakers who have confirmed their participation are keynoter Professor Chung Hyun Kyung of South Korea, whose presentation stunned the World Council of Churches meeting in Australia a year ago; Bishop James Ottley of

Panama; "outstanding speakers from indigenous cultures" including American Indian bishops Steve Charleston, William Wantland, and Stephen Plummer; and several prominent feminist theologians, including Professor Carter Heyward of Episcopal Divinity School in Massachusetts. Smith was also enthusiastic about the quality of leaders for a wide range of workshops on issues vital to women and the entire church.

From the beginning, the encounter has tried to include the participation of men, especially those in leadership positions in the church. "Most of the primates of the Americas, for example, are planning to attend," Smith said.

The goal is change

"The whole goal of the encounter is change," Smith added. "The old order doesn't work because it creates oppressive structures--where men are given priority--and that keeps us from being a community of men and women." Smith said that she hopes the Brazil meeting will help break down the isolation by modeling a community "that will make changes, make something new happen, helping us live out the Gospel."

When people understand what the encounter is all about, they get excited, Smith said in reporting on a recent presentation she made to the House of Bishops of the Church in the Province of the West Indies. "They were feeling some reservations about the meeting, but our discussion changed that, and they concluded that the encounter had great significance for our life as the Anglican Communion--and especially for oppressed peoples."

Smith is deeply concerned that other bishops in the church are not as supportive of the encounter. Planners of the meeting originally sought \$1,500 from each diocese of the Episcopal Church, but only seven have responded, and only four of those have paid the full amount.

92006

Council for Women's Ministries plans prayer vigil on environment

It is time to set aside individual agendas and join in a new emphasis on justice and evangelism, according to the leaders of 16 women's groups in the Episcopal Church.

Plans were formed at a meeting of the Council for Women's Ministries (CWM) in North Carolina to call on women throughout the church to join a "Prepare Ye the Way" prayer vigil in March preceding a June United Nations meeting on the environment to be held in Brazil.

"People worldwide need to pray, to undergird and surround the proceedings which include not only the women's agenda, but all agendas concerned with the environment," said Elizabeth Hart, president of Daughters of the King. She said that it was time for people and their governments to "put down their individual concerns and concentrate on restoring the earth's fabric as a whole."

Beginning March 8, International Women's Day, members of the council will accept responsibility for a week of prayers. The council also hopes to involve other denominations and networks in the prayer vigil.

The meeting also emphasized the role women can play as peacemakers. "Women are peacemakers in their immediate families, putting their own needs last on behalf of family--and so it is with the church family," said Ann Smith, director of Women in Mission and Ministry. She described the role of women as "nurturers and preparers," especially in times of dissent.

The council also discussed the issue of sexism, contending that it is a justice and evangelism issue because it is built on the assumption that men are more important than women. The council plans to sponsor a sexism panel at the 1994 meeting of the General Convention and the Episcopal Church Women's Triennial.

Participants hailed CWM as a source of strength for their ministry. "The council is like a deep well where I go to draw water. That well is especially deep and has the coolest water because of the diversity of groups and the women representing them," said Ginger Paul, national president of Episcopal Church Women.

The Asian, Black, Indian/Indigenous, Latina Episcopal Women's Network (ABIL) participated for the first time in the 17th meeting of the CWM. This group will be instrumental in providing a workshop in cooperation with Native American Ministries at the National Cathedral service in October celebrating 500 years of indigenous peoples' survival.

—based on a report by Bindy Snyder, director of communication at St. Mary's Cathedral in Memphis, Tennessee

92007

'Model dioceses' begin new project to strengthen children's ministries

Proclaiming that "it takes a whole village to raise a child," representatives of 13 dioceses of the Episcopal Church have taken the first step in an innovative project to strengthen children's ministries in the church.

The new project, developed at a December 9-10 conference in Tampa, Florida, will encourage "model dioceses" with successful children's ministries to share those experiences with the wider church.

"I came with lots of dreams and hopes--now I have even more," said the Rev. Howard K. Williams, coordinator of children's ministries for the Episcopal Church and host of the conference. Williams said that he hopes that the new project will be in full gear by the 1997 General Convention.

Participants at the Tampa meeting have formed a network to inform, advise, and support each other and have adopted goals for the project: to sensitize adults to the spiritual experience of children; to model learning together as elder and child (teens qualify as elders); to sensitize both adults and children to children's gifts for ministry; and to celebrate Episcopal models.

"Everywhere I go...people agree Christian education is a priority," said Caroline Black, communications coordinator at St. Michael and All Angels in the Diocese of Dallas and a participant at the conference. "We need to do more," she said.

"The church is the only place left that nourishes the inner life of children," said Carol Nyberg, coordinator of Christian formation at St. Barnabas in Glen Ellyn, Illinois. Nyberg recommended that dioceses adopt programs that "change a congregation from [being] adult-centered to [being one] including children as full participants and [that] recognize their ministry."

Representatives from rural dioceses encouraged their colleagues to be creative in their Christian education planning despite limited resources. "We need more help finding curriculum materials and fostering parent involvement," said Winona Hawley, a Sunday school teacher from the Diocese of Alaska. She remembers her mother translating the Gospel into the Inupiaq language for the people of Kivalina and follows the example. "I try to use something the children can see and relate it to the Bible," she said.

--based on a report by Jeanette Crane, editor of *The Southern Cross* in the Diocese of Southwest Florida

The first part of the paper discusses the importance of the study and the objectives of the research. It then proceeds to a literature review, followed by a description of the methodology used in the study. The results of the study are presented in the next section, followed by a discussion of the findings and their implications. The paper concludes with a summary of the main points and a list of references.

The study was conducted in a laboratory setting, using a sample of 100 participants. The participants were divided into two groups, each receiving a different treatment. The results of the study showed that the treatment group received the intervention showed significantly better results than the control group. This finding has important implications for the field of research, as it suggests that the intervention may be effective in improving outcomes. The study also identified several limitations, including the small sample size and the lack of a long-term follow-up. Future research should aim to address these limitations and further explore the effectiveness of the intervention.



news briefs

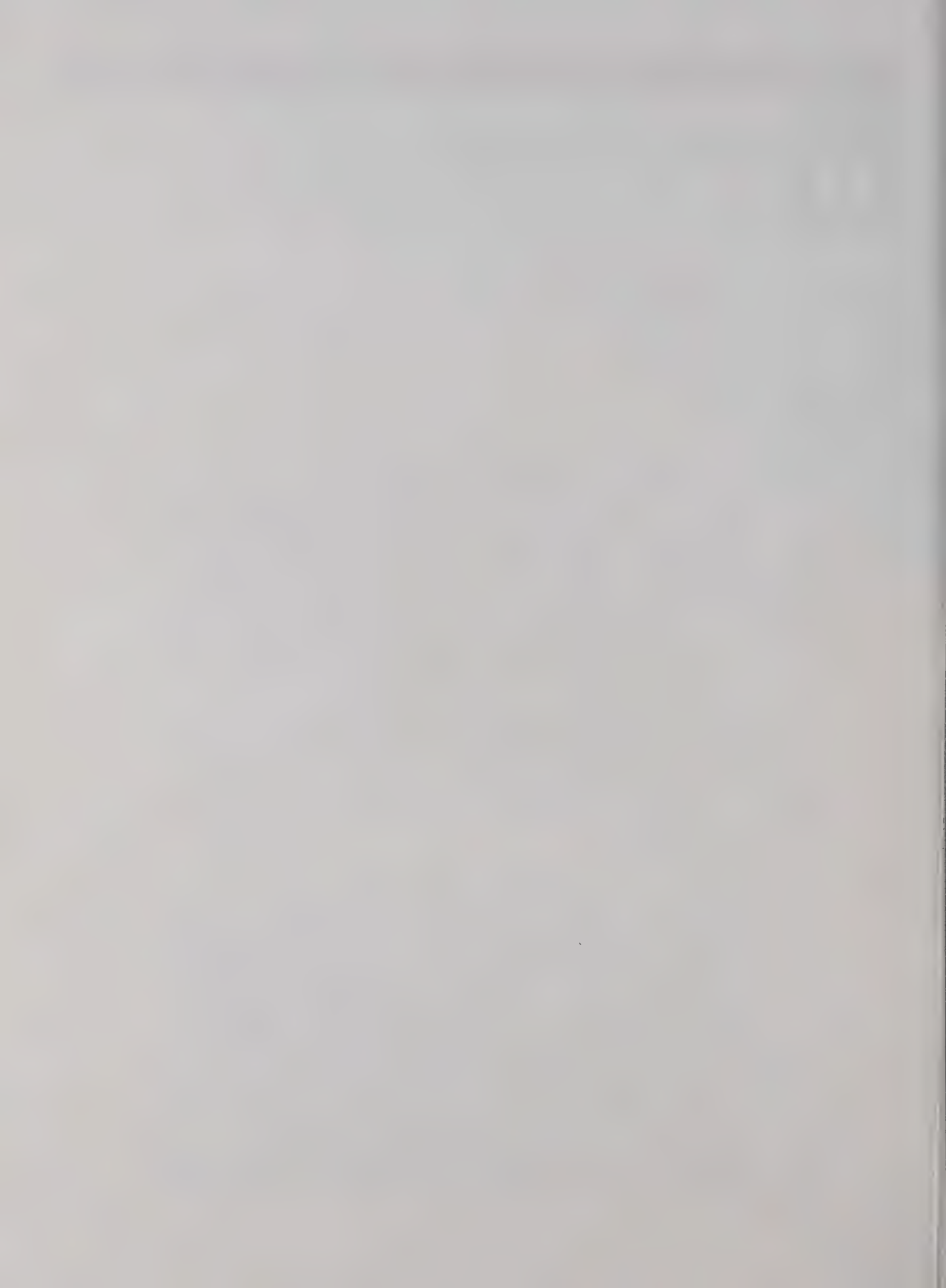
92008

Church withdraws from Diocese of Pittsburgh

Orchard Hill Church in Franklin Park, Pennsylvania, voted to withdraw from the Diocese of Pittsburgh, citing "biblical, theological, and moral issues." "There is more to this than gay ordination," said the Rev. Stuart Boehmig, Orchard Hill's pastor. "If the church had passed the appropriate canon [last] summer, we would not have left the [Episcopal] Church," Boehmig said. He was referring to General Convention's rejection of a canon prohibiting clergy from engaging in sexual activity outside of marriage. "The parting is as amiable as it could be," said the Very Rev. George Werner, a member of the diocesan Standing Committee. The church and diocese will mark the congregation's departure by holding a joint prayer service. Orchard Hill Church was the diocese's second largest church and the fastest growing Protestant congregation in the Pittsburgh area. Though the church became an Episcopal mission fellowship shortly after its formation in 1989, it never formally became a parish.

Waite denies prior knowledge of arms deals

Terry Waite, the archbishop of Canterbury's former hostage negotiator who was freed in November after nearly five years' captivity in Beirut, said that he knew nothing of Colonel Oliver North's arms-for-hostages deals until they became public knowledge in November 1986. Speaking in two BBC interviews broadcast on December 22, Waite conceded that he was probably "manipulated" by North, with whom he met on many occasions, but "that is not to say that [the Anglican Church was] a party to what happened." Waite was making his first public response to media assertions that he had served as a decoy for North's covert operations. Waite also said that he had "no regrets" despite the physical and psychological tortures he endured in captivity. His faith, he said, sustained him, and he emphasized that he was "determined



to convert this experience into something that will be useful.... It seems to me that Christianity doesn't in any way lessen suffering. What it does," he said, "is enable you to...work it through, and eventually to convert it."

Australian synod is final arbiter on women's ordination

The Anglican Church of Australia's highest legal body ruled that the ordination of women could be constitutionally sanctioned only through passage of a General Synod canon. Although the Appellate Tribunal, as the legal body is known, has wrestled with a number of constitutional questions pertaining to women's ordination during the last 14 months, its recent rulings were neither unanimous nor sufficiently clear to stem further debate. The tribunal, for instance, divided sharply on the issue of whether individual dioceses could pass their own legislation authorizing women priests. The Most Rev. Keith Rayner, primate of the church, urged dioceses not to take "precipitate action" on the issue prior to the July meeting of the triennial General Synod. There are currently 150 women deacons in Australia.

Rejection of sexuality report is top 1991 religion story

The clear rejection by Presbyterians of a sexuality report calling for a new standard of evaluating human sexual relationships was the top religious story of 1991, according to a poll of U.S. religion journalists. Other prominent religion stories, the Religion Newswriters Association poll said, were the dramatic displays of religious openness in formerly Communist eastern Europe and the breaking of monopoly control over the Dead Sea Scrolls. Also among the year's top 20 religion stories were the challenge of U.S. religious leaders to the morality of the Persian Gulf War; the Episcopal Church General Convention's decision to adopt an ambiguous stance on the issue of homosexuality; the establishment of a nongeographic "missionary" diocese by traditionalist Episcopalians; the release of Terry Waite, the former archbishop of Canterbury's hostage negotiator; and the enthronement of George Carey as the 103rd archbishop of Canterbury.

Religions granted legal standing in Mexico

The Mexican legislature has extended legal recognition to the nation's religious institutions, a measure that virtually ends the constitutional exile imposed upon the Roman Catholic Church since 1917. "After so many years of...suffering and frustration between the state and the churches, we have reached an opening," said the Vatican's special envoy to Mexico, Msgr. Girolamo Prigione. The new laws will allow churches to own property, gain access to the media, and operate schools; will permit clergy to vote and

criticize the government; and will require religious officials to pay taxes. Roman Catholics constitute 91 percent of Mexico's population.

Christian Church caucus presses for sexuality decision

Conservatives in the Christian Church (Disciples of Christ) are urging congregational leaders to take a clear stand on the issue of homosexuality rather than wait out the study process mandated by the denomination's General Assembly last October. Linda Ray, a leader of Disciple Renewal, an evangelical caucus within the Christian Church, said that her group will work at the local level to press regional assemblies to adopt positions on the issue this summer.

NCC leader urges end to U.S. embargo of Cuba

The Rev. Joan Brown Campbell, general secretary of the National Council of Churches (NCC), said that the NCC will actively support Congressional legislation to end the U.S. embargo on food and medicine to Cuba. In making the announcement, Campbell described the desperate conditions she encountered during a December visit to Cuba as part of a church delegation--a visit that included a four-hour meeting with Cuban President Fidel Castro. Campbell said that Cubans lack oil, soap, and paper products, largely as a result of the discontinuation of supplies from former Soviet-bloc countries. Citing the delegation's meeting with Castro, Campbell said that the Cuban president acknowledged that a multiparty system would be preferable in Cuba but that he feared the United States would take advantage of such openness to destabilize Cuba. Campbell delivered her comments at the annual meeting of the U.S. Conference of the World Council of Churches, held in Cleveland, December 12-13.

South African council hit by disinformation

The South African Council of Churches (SACC) has been a recent victim of a rash of disinformation efforts at both the national and regional levels. SACC General Secretary Frank Chikane informed the council's executive committee that a news release distributed to the media on December 6 accused the SACC of misusing funds intended for the National Coordinating Committee for Repatriation of South African exiles. Chikane said that the SACC categorically denied the allegation and also distanced itself from an earlier pamphlet, purportedly from the SACC, that apologized for the council's long campaign for sanctions against South Africa. "This pamphlet [was] a despicable hoax produced by some covert operation. I associate myself completely with the SACC's condemnation of it," said the Rt. Rev. Michael

Nuttall, dean of the Church of the Province of Southern Africa--also a victim of disinformation. Chikane said that the incidents led him to recall a meeting he had had with President F.W. de Klerk in October. At that meeting, Chikane said, de Klerk asserted that the government would employ both overt and covert means to counter the sanctions lobby. Chikane added that meetings with de Klerk would nevertheless continue.

PEOPLE

The Rt. Rev. Arthur Raymond McKinstry, the Episcopal Church's oldest bishop, died on Christmas Day at the age of 97. McKinstry served as the fifth bishop of Delaware from 1939 until his retirement in 1954. He was ordained a priest in 1920, following graduation from the Episcopal Theological School in Cambridge, Massachusetts. McKinstry was associated with several U.S. presidents, and in 1934 presided at the marriage of Lyndon Baines Johnson and Lady Bird Taylor. Known for his sense of humor, McKinstry was once dubbed by *Sports Illustrated* as the "private chaplain to Kelso," a famous racehorse. He declined an offer to be the chaplain of another racehorse by saying, "I'm a one-horse chaplain."

Barbara Braver has been appointed information officer in the office of Presiding Bishop Edmond Browning in New York. She served in a similar capacity during the last triennium. She is former communications director for the Diocese of Massachusetts.

The Rev. Richard Chang is now the assistant to the presiding bishop at the Episcopal Church Center in New York. He will also serve as secretary to the senior executive group. Prior to his new appointment, Chang held the position of deputy for administration at the Church Center.

Bruce W. Woodcock has been appointed assistant secretary for legislation of General Convention at the Episcopal Church Center in New York. He will maintain and distribute the legislative materials of General Convention. Woodcock has held a number of positions at the Church Center since 1982, most recently as deputy to the senior executive for program. He is a graduate of Hobart College and has served in the Peace Corps.

Edward P. Stannard, Jr., is the new senior news editor of *Episcopal Life*. He will manage the monthly newspaper's news department, working with the paper's staff, regional correspondents, and freelance contributors, and will also assist Jerrold Hames, *Episcopal Life*'s editor. Prior to his appointment, Stannard was for 10 months a contributing editor for the newspaper. A graduate of Northwestern University's school of journalism, Stannard was Sunday editor of the New Haven (Conn.) *Register* for eight years.

Ethan D. Flad has been appointed staff officer for the environment and special projects at the Episcopal Church Center in New York. He was previously an assistant in the peace and justice office at the Church Center. Flad has a B.A. degree in African-American studies from Wesleyan University in Middletown, Connecticut.



news features

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Top news stories of 1991 show Episcopal Church is 'thermometer' of American concerns

by Jeffrey Penn and James Solheim

Arguments about sex. Disagreements about the nature of authority and qualities of leadership. Questions about the financial support of ministry.

Such difficult issues were high on the agenda of the Episcopal Church in 1991--and Episcopalians showed that they can be a contentious lot, not afraid to trod a difficult and thorny path through a minefield of issues. Despite dire predictions on all sides, however, the Episcopal Church showed itself to be a resilient community in 1991, a place where disparate voices continue to be spoken, heard, and challenged.

Prior to the beginning of the General Convention in July, the religion editor of the *Arizona Republic* wrote that Episcopalians reflected the mainstream of concerns in American society. "If you want to know what the typical American thinks and where the country is headed on social issues, think about tuning into the Episcopalians," she said.

Whether or not the Episcopal Church is a barometer of future trends, it is certainly a thermometer of the current concerns in American society and in mainline religion.

Our choice for the top dozen news stories of 1991 are moments in time reflecting on larger, momentous issues that will be with the church in the years ahead. They suggest not only who and what the church was in the year past but also define the questions the church must address in the future.

■ Sexuality resolution in Phoenix

There were two ways to describe the Episcopal Church's struggle over the issue of homosexuality in 1991: unsettled and not settled. Heated

arguments kindled keen interest in the church's position regarding its homosexual members--particularly whether noncelibate homosexual persons may be ordained under current church policies. In the end, the General Convention said that the church needed more light on the subject. A compromise resolution affirmed the church's traditional teaching that sexual expression should only occur within heterosexual marriage. However, the convention admitted that there is a "discontinuity" between the church's teaching and the experience of many of its members. The convention called for a church-wide dialogue on the subject of sexuality to occur within local parishes before the 1994 General Convention reviews the matter. Meantime, the United Methodists, Lutherans, Disciples of Christ, Presbyterians, and the United Church of Christ are involved in similar efforts to study the issue.

■ **Recession forces changes in budget and staffing**

The national economic recession came home to roost in the church. Many dioceses faced severe budgetary problems in 1991 and found it difficult to meet the national church's apportionment. Substantial reductions of the national church staff in New York City followed in September. In addition, a few dioceses voted to eliminate or redirect funding of national programs as a means to protest their discontent with General Convention policy. Critics charged that such action set a bad precedent and was an affront to the concept of stewardship. Meantime, the Presbyterians and Lutherans were forced to make even deeper cuts due to budgetary shortfalls.

■ **Church responds to Persian Gulf War**

Across the country Episcopalians joined in vigils for peace before the outbreak of war in the Persian Gulf on January 16--and prayed for the safety of American military personnel after the war began. Two days before the war began, Presiding Bishop Edmond L. Browning participated in a prayer service at Washington National Cathedral, then joined 6,000 others on a candlelight march to the White House. Browning directed the Presiding Bishop's Fund for World Relief and the suffragan bishop for the Armed Forces to respond to the victims of the conflict, particularly to the plight of refugees and the upheaval among dependent families of U.S. military personnel in Operation Desert Storm. Nearly 20 Episcopal priests served as chaplains in the Persian Gulf during the war.

■ **ESA announces birth of missionary diocese**

Traditionalists affiliated with the Episcopal Synod of America (ESA) continued their quest for some structural way to safeguard their concerns in a church they define as increasingly "hostile." At a November meeting of its synodical council, the ESA announced the birth of a nongeographical Missionary Diocese of the Americas to protect traditionalist Episcopalians from what it termed was "persecution" of biblical Christianity. The ESA contended that it would continue to work for reform of the Episcopal Church from within, but that the new diocese would operate outside the canonical framework of the church. The presiding bishop, the Council of Advice, and the archbishop of Canterbury warned that the plan was "schismatic."

■ **Phoenix convention lifts up racism issues**

A special meeting of the Episcopal Church's Executive Council on January 5 affirmed the decision to hold the 70th General in Phoenix despite the failure of Arizona voters to adopt a paid holiday honoring Dr. Martin Luther King, Jr. Presiding Bishop Edmond L. Browning said that the decision would give the church an opportunity to address its own internal racism and to stand in solidarity with the people in Arizona who had worked for the holiday. The convention put concerns about racism at the top of its agenda, including participation in an unprecedented racism audit to determine the extent of racism in the church and to offer solutions. The General Convention endorsed an Executive Council plan to establish a Martin Luther King, Jr., Legacy Fund to provide scholarships for minority college students.

■ **Lutheran-Episcopal Dialogue completes Concordat**

After formal theological dialogue spanning two decades, a team of theologians concluded conversations and offered a plan that would eventually lead to full communion between the Episcopal Church and the Evangelical Lutheran Church in America. The Lutherans decided to complete their own study of ministry before considering the proposals. Early reaction to the Concordat of Agreement suggested that Lutherans were divided on their acceptance of the historic episcopate as a condition for full communion.

■ **Carey enthroned as 103rd archbishop of Canterbury**

In a service that blended the modern and the medieval, George Leonard Carey was enthroned on April 19 as the 103rd archbishop of Canterbury. The choice represents a break in tradition since Carey comes from a working-class background and converted to Christianity as a teenager. He also identifies with the evangelicals in his church, although he is open to high church

elements. In his sermon, Carey attacked the "doubt and secularism of much of our nation," but added that the church also faces "challenges that will test us deeply." He cited the ordination of women as one of these challenges. Prior to his enthronement, Carey provoked a storm of protest when he suggested in an interview that those who contend that only a man can stand in the place of Christ at the Eucharist are guilty of heresy. Later he modified the statement, changing "heresy" to "serious theological error." The church's governing General Synod will vote on the issue this fall.

■ **Chinnis elected president of House of Deputies**

As a clear signal that the church takes seriously the leadership role of women, the Phoenix General Convention elected Pamela Chinnis of the Diocese of Washington to serve as president of the House of Deputies, one of the most powerful positions in the church. Chinnis is former vice-president of the House of Deputies and former president of the Episcopal Church Women. She is believed to be the first laywoman to lead a national legislative body in mainline Protestantism.

■ **Terry Waite is released**

Nearly five years after he was taken hostage in Lebanon, Anglican envoy Terry Waite was released by his captors on November 18. Waite's shuttle diplomacy, which earned him the nickname "the Anglican Kissinger," succeeded in securing the release of a number of hostages over the years. Waite said that he was sustained during his captivity by reading the Bible over and over. Waite later denied reports that he was involved in Colonel Oliver North's arms-for-hostages deal with Iran.

■ **Gay ordinations fuel controversy over church policies**

The ordination of a noncelibate lesbian in Washington, D.C. (Elizabeth Carl) and a gay man in the Diocese of Newark (Barry Stopfel) fueled the continuing controversy over church policies on the ordination of homosexuals. In an ironic twist, Robert Williams, whose ordination in 1989 set off the furor, publicly renounced "the doctrine, discipline, and worship of the Episcopal Church." While expressing "sadness and regret," Williams said he had concluded that "gay and lesbian people, women, and ethnic minorities are not welcome in hierarchical-structured churches."

■ **Bishops may be held accountable for clergy misconduct**

As Americans continued to struggle with the issues of sexual harassment and abuse, a Denver District Court jury found that bishops may be held

accountable for the misbehavior of clergy in their jurisdiction. In the case, former Colorado Bishop William Frey and the Diocese of Colorado were ordered to pay \$1.2 million to a woman who claimed she had been emotionally damaged by an affair with a former rector. Observers said that the case could have far-reaching implications for the wider church. "If bishops are responsible for all the misbehavior of individual clergy, it seems church rules and regulations have to be strengthened to give us control over clergy," Frey said after the verdict.

■ **Orthodox suspend dialogue with Episcopal Church**

Orthodox churches in the United States, fuming over what they perceive as liberal trends among mainline churches, suspended membership in the National Council of Churches and dialogue with the Episcopal Church. Committees have been appointed to examine Orthodox objections. The action follows an announcement that Orthodox also intend to reexamine their membership in the World Council of Churches (WCC), contending that the WCC Assembly in Australia demonstrated that a political agenda was pushing aside the search for church unity in ecumenical circles.



reviews and resources

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The Living Pulpit journal begins publication

The first issue of the quarterly journal *The Living Pulpit* is now available from The Living Pulpit, Inc., 5000 Independence Ave., Bronx, NY 10471; telephone (212) 549-6113 or (914) 758-5219. The ecumenical journal seeks to enable more effective preaching "by stimulating the imagination and offering new ideas and new ways of expressing old ideas," according to a letter introducing the premiere issue. The publication, which represents "no specific theological or ecclesiastical trend," is seeking "a closer link between teachers and preachers."

Episcopal Life seeking staff writer

Episcopal Life is seeking applicants for the position of staff writer. The successful candidate will work under the direction of the senior news editor, researching, interviewing, and writing professional-quality news and features articles and news briefs. Candidates must have proven ability to meet strict writing deadlines and work constructively as a member of an editorial team. A job description, together with salary range, is available from the Human Resources Department, Episcopal Church Center, 815 Second Ave., New York, NY 10017.

Video presents legacy of Columbus's 'discoveries'

The video *After 500 Years: The Journey Home* has been produced by the Latin American Council of Churches in an effort to increase awareness about the effects of the Christopher Columbus legacy upon native peoples. Directed by Ecuadorian filmmaker Hernan Cuellar, the story is presented through the personal history of Pedro Quitumbe, a contemporary Ecuadorian Andean Indian. *After 500 Years* offers parallels between the conquests that began in 1492 and the current struggle of indigenous populations against economic and

cultural oppression. An accompanying study guide includes a plot synopsis, background information, and potential discussion questions. The 30-minute film won honorable mention at Cuba's XII Film and Video Festival. It costs \$25 and is available, either in Spanish or with English subtitles, through Ecu-Film, 810 Twelfth Avenue South, Nashville, TN 37203; telephone (800) 251-4091.

ENS can be reached by beeper

Episcopal News Service now has a beeper number that can be used after the offices are closed, on weekends, or during emergencies. Dial (800) 946-4646 and leave your number. Sorry, the beeper works only east of the Mississippi River.

Tentative mailing dates for future ENS releases are January 24 and February 7.

